National Park Service
U.S. Department of the Interior

Glacier National Park

Unit 1:
People and Glacier

- *It's Like Being Home*
- *One of Our Homelands*
- *A Sacred Place*

Mountains and Erosion
Student Artwork by
Chris Daley

People and Glacier Teacher Background Information

Work House begins with information about the history and people in Glacier National Park and discusses the human connection with the landscape. In combination with the videos and text from *At Home In This Place,* unit one introduces students to the significance of Glacier National Park for the Blackfeet, Kootenai, Salish, Pend d'Oreille and many other peoples.

The following "Educator Historical Narrative," is taken in its entirety from the MT Historical Society Footlocker (2010), "Land of Many Stories: The People and Histories of Glacier National Park" (15-18).
View pdf with Student version here

Educator Historical Narrative

Over time, people have experienced Glacier National Park many different ways. Personal experiences and many other factors shape peoples' values and beliefs. How a person or group of people relates to their surroundings depends on perspective. Perspective is how we think about the world around us. Perspective also shapes our ideas.

The people who have been a part of Glacier Park—living, working, visiting—may have had many different perspectives regarding the land. Sometimes these different points of view went together well. At other times they have led to actions that conflicted. To learn about Glacier Park's human history, we can study the many ways people have interacted with the environment and one another in this shared place.

A Familiar World

There were people here [for thousands of years] before the U.S. Congress declared this area "Glacier National Park" in 1910. These indigenous people (original inhabitants) were the Kootenai (pronounced KOO-ten-eye), Blackfeet, Salish, and Pend d'Oreille (pronounced Pon-dor-AY) tribes. Other tribes traveled through this area, but these four were already living here more than one hundred years ago. In fact, the Kootenai people's origin story (a tale about how a people came to be) tells that they "woke up" thousands of years ago at a place now called Tobacco Flats, along the Kootenai River.

In the summers, members of these four tribes resided in the cooler northern and western parts of what is now Glacier National Park. Here they could fish, hunt, and harvest plants. They returned each year to stay at favorite campsites, so we know they had trails and knew how to travel through the mountains. Oral histories tell of the creation of this landscape and its features; many aspects of this land are sacred to these tribes. (Sacred means very powerful in a spiritual sense.) It is very likely that groups from all of these tribes would have perceived this place as familiar—a place where they and their ancestors had lived, a place that was full of resources they knew how to find, a place about which they had stories and memories.

An Unknown Landscape

Newcomers came to this region in the 1800s. They were French, Métis (pronounced may-TEE), American, and Canadian (British) fur traders, trappers, explorers, and

map-makers. To them, this landscape was all new. They relied upon the indigenous people to show them how to get over the mountains. They might not have known which plants were edible, and they might never have seen a mountain goat. They did not have their own history of this place and came here with a different perspective. So, these newcomers generally would have understood the land in a very different way than its original inhabitants did. They would have seen a landscape that awed and inspired them, but one that was not "home," not sacred the way it was to the indigenous people.

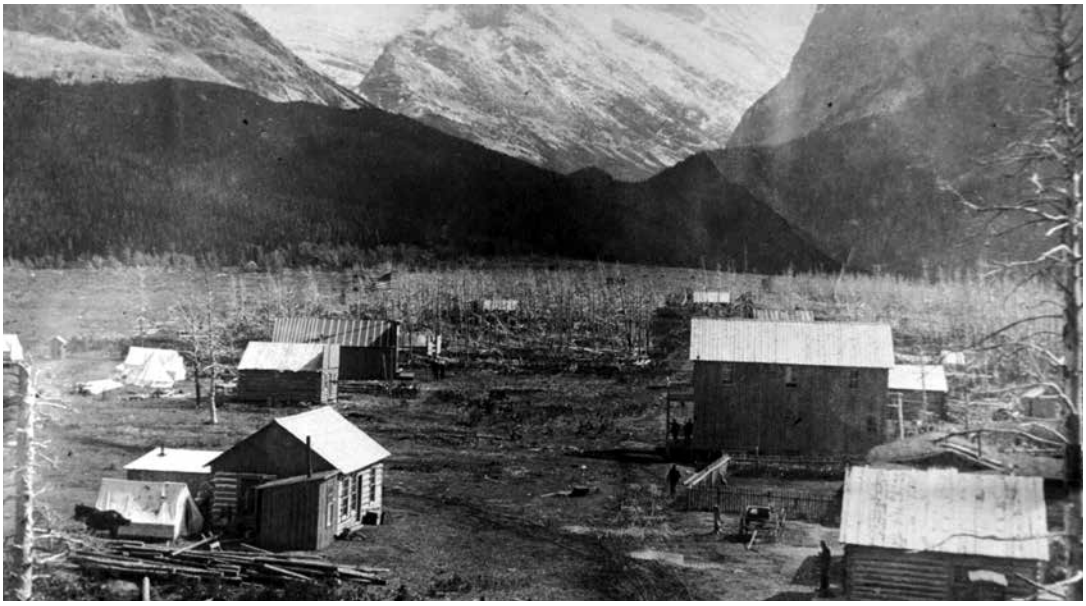
A Land of Resources

The growing nation wanted to make this new place its own. To do this meant exploring and mapping it. The American Indians and the Euro-Americans (non-Indians of European descent) had very different views of the natural environment. The United States government viewed the Indians as an obstacle to gaining control of this land. The government made treaties with the tribes to reach its goal of acquiring Indian lands.

Treaties had two main purposes regarding land: to assign Indians to reservations, and to decide what lands tribes would sell to the United States. An 1855 treaty between the United States and the Salish, Pend d'Oreille, and Kootenai created the Flathead Indian Reservation. That treaty also stipulated that the land that is now the western portion of Glacier National Park would become government land. In the same year, the Blackfeet set aside a portion of their former territory, which would later become the eastern part of Glacier Park.

At that time, Euro-Americans did not really think of people as part of the natural environment. They believed humans were greater than nature and that the land was something to be controlled. This view was very different from that of the Indians, the first people. Instead of sacred landscape and animals, Euro-Americans saw scenery, minerals to mine, animal hides for trading, and lumber for buildings.

In 1895, the United States government approached the Blackfeet for more land. The U.S. believed that there were valuable minerals in the mountains west of the Blackfeet Reservation. The tribe was very poor at this time. The bison on which they



Altyn- old mining townsite near Many Glacier, 1904 (Glacier NP Digital Image Library).

Adair Store owned by Bill and Emma Adair. Adair opened the Merc. in Sullivan meadow in 1904, and moved it to Polebridge in 1913 (Glacier NP Digital Image Library, photographer unknown, men in front, un-named).

had depended were almost gone, and smallpox and other diseases had killed many of their people. Tribal leaders tried to negotiate a fair price for the land, but the government representative said they would pay only half what the tribe requested. Tribal elders disagreed with one another. Some, such as Little Dog, said that the tribe should hold their ground. White Calf, on the other hand, felt they had no choice but to accept the offer. The government representatives pressured White Calf to encourage other tribal members to take the offer. After a day or so of negotiations, most of the tribal leaders signed the agreement because it included two important provisions. First, the tribe could continue harvesting timber and hunting on the land. Second, the treaty would be canceled if the U.S. divided the remaining Blackfeet Reservation land into allotments.

A Place Worth Preserving

For 15 years, the "ceded strip" (as the Blackfeet section was called) was part of the Forest Reserve. During this time, settlers established mines, homesteads, and small towns in parts of this area, and the tribe continued hunting and harvesting needed resources according to the agreement. For the most part, the land remained as it had been before the United States acquired it. To the newcomers in northwestern Montana, the absence of buildings, roads, railroads, cities, and industrial development, and the presence of the spectacular mountains, made them perceive this area as "wild." While some Americans thought that such places should be developed, others felt that they should be preserved. One such person was George Bird Grinnell, one of the men who had represented the United States in the 1895 negotiations with the Blackfeet.

The United States had only a handful of national parks at the end of the nineteenth century. The population was growing quickly and few places still seemed "wild." To George Bird Grinnell, the ceded (surrendered, or given up) Blackfeet land was a wild place unlike any other. Grinnell wanted it protected from development, so he and other conservationists convinced Congress to create a national park in northwestern Montana. The settlers who had recently moved into the area, however, did not want to lose access to

Going -to-the-Sun Road bed construction 1928, NPS photo (Glacier NP Digital Image Library).

Teaching with Historic Places has an on-line lesson with more historic photos about this engineering feat.

its resources. In the spring of 1910 a compromise was reached with landowners, and Congress passed a bill creating Glacier National Park. Creating the national park also meant creating a new way of thinking about the land as a place for conservation and recreation. This had a direct impact on the Blackfeet because the "ceded strip" from their tribe made up the eastern half of the new national park. When they had signed the agreement in 1895, the Blackfeet did not know that the United States would make it into a national park. Suddenly, the Blackfeet who depended on this land were told they could no longer hunt, gather, and camp there as they always had. This action by the United States set in motion a conflict between the Blackfeet nation and the U.S. government that continues today.

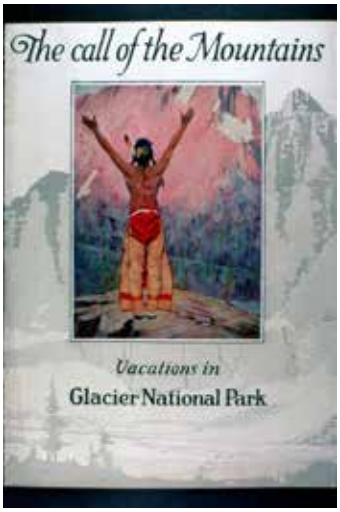
Glacier National Park: A Stage for the Imagination

Soon after the area was declared a national park, newspapers begin printing articles extolling this place where people could fulfill their desire for nature. For promoters and tourists, the park was a magnificent stage, beautifully set, and they were the actors. They did not think about the fact that the "old actors"—the indigenous people—had been removed or made to be "part of the scenery" for them to enjoy. Here, urban tourists could become cowboys or cowgirls, mingle with friendly Indians, and even get an "Indian name."

Artists were a very important part of Glacier Park's human history. The Great Northern Railway hired artists to create postcards, advertisements, posters, and art that showed off the park's attractions. Other artists came to the park to be inspired for their own work. This included filmmakers, novelists, poets, and painters. Local Indian people were a large part of the attraction for artists who wanted to create images of the "first Americans."

An Economic Opportunity

Recreation has often been at odds with conservation. Recreation involves people and development. Conservation is the limited use of the natural environment. For men like Louis Hill, chairman of the Great Northern Railway and owner of the Glacier Hotel Company, recreation required the development of railroads, automobile roads, bridges, hotels, and lodges for the tourists.



Great Northern Railroad brochure, E. Seeley photo (Glacier NP Digital Image Library, No Date).

Such development had a huge impact on Glacier's natural environment because it required using many natural resources, such as timber and water, and brought in services like electricity. It changed the landscape. Companies owning businesses in the park saw a chance to make money by offering services to tourists. Guided tours and camping facilities made it possible for more tourists to visit the park each year. As the number of visitors and services grew, so did the jobs.

Small roads and trails connected points within the park. Transportation became one of the main necessities if Glacier was going to attract more tourists, so Going-to-the-Sun Road was built to accommodate automobiles.

The new park needed to attract visitors, so Blackfeet tribal members were asked to be part of its attractions. "Our people were paid to camp at the lodges and dress in our traditional buckskin clothes," recalled a Blackfoot man, adding, "The authorities who had tried to eradicate our culture were now using us to promote their tourist destinations."

This meant that, during the summers, some tribal members could live, work, or perform where the same land their parents and grandparents had lived. However, they could no longer hunt, graze livestock, or gather needed resources there. A handful of tribal members were employed as construction workers, as were many of the landless Cree and Chippewa Indians living in the region at the time.

The growing park provided jobs for hundreds of laborers. In the 1930s, many Americans were out of work. President Franklin D. Roosevelt made a plan to get Americans working. One part of this plan was the government-run Civilian Conservation Corps (CCC), modeled after the U.S. Army. The CCC men worked on projects in the park, but the CCC ran its own camps. Many young and middle-aged men signed up to join one of the four CCC camps in Glacier Park. One camp was made up entirely of American Indian men. From 1933 until 1942, members of the CCC camps cleared trails, built roads, and repaired park buildings for the tourist business. World War II started in 1939, and the CCC was discontinued in 1942

Blackfeet tepees at Logan Pass with Mt. Reynolds in background during the dedication ceremony for the opening of the Going-to-the-Sun Road, July 14, 1933, George A. Grant photo (Glacier NP Digital Image Library).

CCC Camp #9 in winter, 1934 (Glacier NP Digital Image Library).

when many of its enrollees joined the military.

A Place for Learning

Recreation in the park has often been at odds with conservation, the other purpose of the park, because recreation involves people and development. Conservation, on the other hand, means the preservation or limited use of the natural environment. In the first years of the park, the administration encouraged its rangers to kill predators such as coyotes, wolves, and grizzly bears. These animals were thought of as a threat to other wildlife and to humans. The park's administrators viewed fire as another dangerous natural force, and for many years fires were put out before they could burn much of the forest. In more recent times, rangers and scientists have studied how predators and natural forces affect the overall health of the park. They have learned that predators and fire are very important to the park. This has required park managers to learn new perspectives.

Scientists have always been an important part of the park's human history. Morton Elrod, a science professor at the University of Montana, was Glacier's first official park naturalist. He studied many natural things in the park and started the first naturalist-guide program. He knew that many of Glacier's tourists were people who cared about the natural world, and he wanted them to learn about nature within the park.

Later, the scientific studies of nature focused on ecosystems and biospheres, two new ways of understanding the environment. This new focus encouraged the science of ecology, which is the study of living things. One recent study is called "Hair of the Bear." It studies the population and differences among the grizzly bears in Glacier by analyzing their hairs. Another research group is studying the effects of climate change on the park's glaciers. These glaciers are predicted to disappear entirely by as soon as 2030!

As you learn more about Glacier National Park, you will have a chance to discover more about the people and the landscape. You will also build your own appreciation of this place—an understanding that might influence the future of Glacier National Park.

Collecting bear hair from rub tree for DNA study, Jeff Stetz photo (Glacier NP Digital Image Library).

Use the *At Home in this Place* DVD to listen to the welcome greetings from each tribe to visitors to the park. Watch the videos created by the tribes to tell visitors about the park's cultural significance. Decide how you would like to share this information with your students (St. Mary VC Project, 2010).

At Home In This Place
DVD Content

Play Videos:
Blackfeet
- *It's Like Being Home*

- *We Are The Owners of Glacier National Park*

Hear from the Blackfeet:

The mountains are the strength of the Siksikastapiwa People. **We are Pikuni (pee-CUN-nee), known in English as Blackfeet. We are the southern band of the Blackfeet people: Sik-sik-ai-sit-ta-api-wa. Blackfeet ancestral territory extends along the Rocky Mountains from the headwaters of the Yellowstone River in southern Montana to the North Saskatchewan River in Alberta, Canada. The east side of Glacier National Park is on the traditional lands of the Blackfeet. The Blackfeet people understand and believe that we still own the east side of the park.**

Bittersweet Meanings

The Blackfeet recognize the various ways in which people with different cultures, practices, and beliefs assign significance to the same piece of land.

The landscape of Glacier is the source of our oldest and most venerated ceremony, the Beaver Bundle. The inception of the national park concept preserved the landscape, but excluded Blackfeet cultural and spiritual practices. The Blackfeet still retain hope to use the park area, maybe through future cooperative agreements.

At Home In This Place
DVD Content

Play Videos:
Kootenai- *One of Our Homelands*

Hear from the Kootenai Ktunaxa-Ksanka:

Ya·qawiswiẗxuki *This is the land where the glaciers are.*

For as long as human beings have been speaking languages, we Kootenai have lived in the area known as Glacier National Park. Our tribal name is Ktunaxa-Ksanka (k-toon-A-ha k-SAHN-ka), which in English is Kootenai.

We traditionally followed a yearly cycle of movement, a way of life directed by the seasons. In the summers we fished by canoe on rivers and lakes, from near Lake Windermere in British Columbia, Canada to Edmonton, Alberta, Canada. In the cold winter months we moved south to the Sweetgrass Hills and Yellowstone, hunting bison on snowshoes. As the snows melted we moved west to Lake Pend Oreille, and then back to the north.

At Home In This Place
DVD Content

Play Audio:
Kootenai- *The Place Where They Danced*

There is a specific place in Glacier National Park near Lake McDonald called Ya·kiɬ Haqwiɬnamki which means "place where they dance." It is where a ceremonial dance was given to the Kootenai during our first winter on earth.

Bittersweet Meanings

In Glacier National Park, our elders are appreciative of a national desire to preserve the area in its pristine condition.

We are thankful for the preservation of an area that has 500-year-old cedar

trees who listened to our ancestors sing and dance long before the Kootenai were aware of Europeans. Yet, we are also aware that this place has not been preserved because of its significance to us. It is preserved because of the many visitors that come to the area.

At Home In This Place
DVD Content

Play Videos:
Salish & Pend d'Oreille
- *A Sacred Place*

- *A Hope for Future Generations*

Hear from the Salish and Pend d'Oreille:

Séliš and Qlispé
The long-ago people...called these highest mountains xʷ c̓xʷ c̓ut *because they are all just rocks.*
...łu tsqsi t sqélixʷ i še cuntm...xʷc̓xʷc̓ut...čmi?ú sšenš.
– Pete Beaverhead, Pend d'Oreille, 1975

We are the Séliš (Salish or "Flathead") and Qlispé (Pend d'Oreille), the easternmost tribes of the Salish language family.

Originally, we were one nation. Many thousands of years ago, as the population grew, we dispersed from here to the west, eventually forming many tribes and dialects reaching from Montana to the Pacific Coast.

We lived as hunters, fishers, and gatherers, with vast territories on both sides of the Continental Divide. The Flathead drainage system and the west side of Glacier National Park was part of the territory of the Qlispé band known as the Słq̓etkʷmsčiṅt, meaning People of the Broad Water. This was the ancient name for Flathead Lake. A related tribe, the Tuṅáx̣n, lived along the Rocky Mountain Front.

Bittersweet Meanings

When natural areas start to disappear, cultures will disappear. National parks provide a means for keeping culture alive; they have become sacred places and sanctuaries.

We often conduct field trips with elders to record their knowledge of the land, traditional place names, and of tribal history. For the elders, these trips are often both joyful and sad. These trips record the tribal relationship with these places in Salish and Pend d'Oreille culture, but also their loss.

Salish couple, (no names listed) hides on ground, Going-to-the-Sun Chalet, Glacier National Park, N.A. Forsyth photo, 1903 (Glacier NP Digital Image Library).

Unit 1- People and Glacier
Lesson 1
Stewards of the Land

Materials:
- *At Home In This Place* DVD-free from Glacier National Park
- Student Reading, Unit 1
- Paper, pencils & colored pencils

Students on fire ecology program, NPS photo.

Lesson At A Glance

Students learn about the four main tribes associated with the Glacier area. Then watch videos with tribal leaders and elders talking about their tribe's relationship to Glacier National Park and why they feel it's important to take care of the park. Students will reflect/discuss messages in the videos and write a contemporary story that teaches about caring for the Earth. Homework: Student Reading 1: People and Glacier National Park.

Objectives

Students will be able to:
- Name the four tribes most commonly associated with the Glacier area.
- Compare and contrast perspectives about Glacier National Park from the Blackfeet, Kootenai, Salish, Pend d'Oreille, National Park Service and other park visitors.
- Use their language skills to write a contemporary story dealing with relevant environmental issues that affect their lives.

Time Required

50-60 minutes to view and discuss the videos and introduce writing assignment. (Extra time will be required for reviewing information about tribes). Additional 50-60 minutes to work in class on writing and sharing stories.

Vocabulary

Blackfeet, ceded strip, descendants, ecosystem, future generations, national park, spirituality, stewardship, walking lightly.

Teacher Preparation/ Background

Be familiar with the four tribes most closely associated with the Glacier region by reading the "Educator Historical Narrative" from the MT Historical Society Footlocker: "Land of Many Stories: People and Histories of Glacier National Park" reprinted in the unit introduction. You may choose to use the student version from the pdf with your class. It is important to also be familiar with MT OPI's: American Indians 101:FAQ. More information is available from each of the tribe's websites - Blackfeet, Kootenai, Salish and Pend d'Oreille, as well as the Montana Office of Public Instruction publication, "Montana Indians: Their History and Location."

Procedures

1. Make sure your students know the location of Glacier National Park and the background information about the four tribes - Blackfeet, Salish, Kootenai, and Pend d'Oreille. Share as you feel appropriate for your students, the audio greetings from the *At Home In This Place* DVD and the quotes from the tribes that are in the unit introduction.

At Home In This Place DVD Content

Play Videos:
Blackfeet - *The Park is a Living Creature*

2. Show students the *At Home In This Place* videos: Blackfeet- *The Park is a Living Creature*; Kootenai- *One of Our Homelands*; Salish and Pend d'Oreille - *A Hope for Future Generations*.

At Home In This Place DVD Content

Play Videos:
Kootenai- *One of Our Homelands*

3. After each video, discuss and record the main messages students felt were communicated about people and Glacier National Park today and in the past.

At Home In This Place DVD Content

Play Video:
Salish & Pend d'Oreille- *A Hope for Future Generations*

4. After watching all three videos and looking at the list of messages from each, circle any that were the same for all three. Did stewardship emerge as a message? Spiritual connections? Walking lightly? Ownership? Responsibility? Other?

5. Discuss with students the differences with what has gone on in the past with regard to their environment- particularly in their local area. How does the present reflect the impact of the past? What can be done to insure the best possible future for the Earth and all its creatures? What does it mean to be a good steward? Does being a good steward have the same meaning for all cultures- why or why not?

6. Have students do the student reading for unit one (silent reading, in class together, or as homework). Then have them write a story that deals with the environment and teaches a lesson about caring for the Earth in contemporary times. (Similar to the Lucy Lonewalker example story in the reading).

Group photo after helping with native plant restoration project in Glacier National Park, NPS photo.

Reflection and Assessment

When the stories are finished, have the students read their stories to the rest of the class or to let you read the stories to the class. Encourage the students to explain and discuss the issues behind their stories.

Writing Extension

Students usually enjoy having their stories and pictures collected and bound into a class book. It gives them a real feeling of being published and of being a part of a group effort.

Action Project/ Field Trip Extension

- Ranger-Led Field Trips and Service Learning Projects in Glacier National Park.
- Self-Guided Field Trips in Glacier National Park.
- Glacier Institute - geology and other education programs.
- Flathead CORE - outdoor education guide for field trips in the Flathead.
  Guided Tours - various concession operated - in Glacier National Park.
- Flathead Community of Resource Educators Website - local resource providers, student action projects, and outdoor classrooms near you.

Additional Resources

- Glacier National Park Cultural Resource Guide- fact sheets, powerpoints, virtual tours, digital images, lesson plans.
- Land of Many Stories; The People and Histories of Glacier National Park- MT Historical Society Footlocker available for loan.
- Days of the Blackfeet: a Historical Overview of the Blackfeet Tribe for the K-12 Teachers in the State of Montana- created and produced at the Blackfeet Community College.
- Montana Skies Blackfeet Astronomy- lessons distributed by Montana Office of Public Instruction, Indian Education For All.
- Create A National Park Lesson -from Biscayne National Park, Florida.
- Locating Glacier National Park - mapping lesson.
- America's Best Idea - lesson plans from the PBS Ken Burns Series.
- Glacier National Park Conservancy Bookstores - variety of books specific to Glacier National Park.
- Before There Were Parks: Yellowstone & Glacier Through Native Eyes- MT PBS video, 30 minutes.
- Numerous Social Studies lessons from MT OPI, Indian Education for All.

MT Content Standards

Unit 1: Lesson 1

Montana Common Core Standards—English Language Arts

CCRA.SL.1. Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.

CCRA.SL.2. Integrate and evaluate information presented in diverse media and formats, including visually, quantitatively, and orally.

Standards for Literacy in History/Social Studies, Science, and Technical Subjects

CCRA.RH/ST.7. Integrate and evaluate content presented in diverse formats and media, including visually and quantitatively, as well as in words.

CCRA.RH/ST.9. Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.

CCRA.WHST.3. Write narratives to develop real or imagined experiences or events using effective technique, well-chosen details and well-structured event sequences.

CCRA.WHST.4. Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.

CCRA.WHST.5. Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach.

CCRA.WHST.7. Conduct short as well as more sustained research projects based on focused questions, demonstrating understanding of the subject under investigation.

CCRA.WHST.9. Draw evidence from literary or informational texts to support analysis, reflection, and research.

Montana Standards for Science

Science 1.1.6. Identify, compare, explain... how observations of nature form an essential base of knowledge among the Montana American Indians.

Montana Standards for Social Studies

Social Studies Standard 3. Students apply geographic knowledge and skills (e.g., location, place, human/environment interactions, movement, and regions).

Social Studies Standard 4. Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

Social Studies Standard 6. Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.

Indian Education for All Seven Essential Understandings Regarding Montana Indians

Essential Understanding 1 —tribal diversity

Essential Understanding 3 —importance of oral traditions

Essential Understanding 6 —history is subjective